5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Croats EF4
Montenegrins EF5
Albania EG1
Bulgaria EE1
Contemporary Macedonians EF8

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756
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756

country, like the famous Sadik Sadiković who has published a book, a mixture of popular literature and tradition. An Albanian doctor near Peć is known throughout Metohija and Northern Albania, and has been sent for as far as Kossovo and Skoplje in his time. The descendants of families who have enjoyed a century or more of fame still practise—the Medikovići, the Karamanovići, Lelkovići, etc. (for further examples see Gl.Z.M. XII, p. 65).

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756

It is some special secret, knowledge or experience that qualifies the healer, whether he employ rational means or sorcery, or both. This can be efficaciously combined with natural gifts; second sight, relationship or friendship with the disease demons, power to separate soul from body. Power can be obtained by hatching a familiar (a cock after ten years lays an egg, which if carried about for forty days under the left armpit will hatch out a small, obedient familiar: details of course vary). Or again, by touching with the left forefinger the horn of a snail on Whitsun morning, the Bulgarian and East Serbian seeress becomes possessed of a healing finger, or rather, exorcising finger. On Zlatibor a woman puts the little finger of her left hand on the first snail in spring and says: 'As this snail draws back its horn so may every sickness that my finger touches draw back.' She is then able to heal (*zavarčati*, to *turn* illness). The stick which has separated a snake from a frog that it was about to eat henceforth has magical and healing power. At Otok to be lucky (*hasna*) in healing, the doctoress (*bajalica*) should stand on a snake's neck and strike its head with the left forefinger until the snake dies.[1]

[756]

[563]
[756]

The Mohammedan Sherbetli of Macedonia served an apprenticeship to a sheikh, observing constant fasts, praying and leading a virtuous life. When he had qualified, the master gave him his hand (*el vermek*), that is, passed on his power to him.[2] The people generally distinguish very sharply be-

[1] Cf. J. Lovretić, *op. cit.*; S.E.Z. IX, etc.
[2] T. Djordjević, *Iz Turskog Folklora*, Godišnjica Nikole Čupića (1905), pp. 265, etc.